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priesthood and creed, its sacred books and its rites," is the pledge and support of the realities of Christianity. He fears that it may lose its essential character by being merged into "the shapeless chaos of indefinite Protestantism." To him the Holy Eucharist is the central act of worship, and should form the principle service each Sunday, as being "the key and center of the world." The argument as a whole is one that will appeal to loyal High Churchmen, but probably to few others.

**The Manual of Inter-Church Work.** By Roy B. Guild (editor). New York: Commission on Inter-Church Federations of the Federal Council of the Churches of Christ in America, 1917. Pp. xv+221.

This informing book contains the reports of the various commissions that were considered at the Congress on Inter-Church Federations that was held in Pittsburgh, Pennsylvania, October 1-4, 1917. These reports were gathered and discussed with great care. At the close of the congress a committee prepared a valuable body of recommendations; these are also published here. The book is necessary to any group that is seeking for the wisest available counsel in organizing and conducting federated church work in American communities. We commend especially the seventh section devoted to "International Justice and Good Will." The chapter on "Community Evangelism" is clear and sane.

**The Christ We Forget: A Life of Our Lord for Men of To-Day.** By P. Whitwell Wilson. New York: Revell, 1917. Pp. xvi+328. \$1.50.

The publisher has given interesting biographical material concerning the author which is suggestive in arriving at an estimate of this vivid piece of writing. Mr. Wilson is a distinguished London journalist who has studied the four Gospels with care and sketched from them, without any regard for the results of modern critical and historical research, another portrait of Jesus which he designs especially for "men of to-day." We see here the hand of the journalist, skilled in making summaries, quick to turn a phrase, and discerning the human values in the story of Jesus with precision. He will not "go one inch beyond what is actually stated in the New Testament." Problems are disposed of quickly and comfortably as follows: "Though inaccuracy is not proved, the pedigrees of Matthew and Luke are not identical, either with each other or with certain documents in the Old Testament. At this distance of time, no research can compose the discrepancies—which, I confess, is no difficulty to me, for I see therein the truth that the God of the Past is and ever

will be as unsearchable as the God of the Present and the God of the Future." Perhaps this is satisfactory to the brilliant London journalist; but to another type of mind it might seem less a proof of the inscrutability of God than the witness to the fact that someone had boggled the records. Here is a bit of picturesque angelology: "Here, then, we see the angels hurrying, as it were, with a resplendent rivalry to tell their news to the shepherds, so that when one spoke—the first of missionaries—it was in breathless phrase, as if, panting, he had outflown the others. 'Behold!'—he cried—'a Saviour—born to you—this day—in the city of David—Christ the Lord!' What an eager message—not one syllable wasted!" Nothing could be lacking in this description of a breathless angel; the "Gloria in Excelsis" gets its consummate newspaper setting here.

The writer is reverent, devoted to the divine Character, which he sets forth with kindling zeal. He leaves the great Figure arresting, vivid, and triumphant. We found our mind running to another book with a similar title published within a year, *Jesus for the Men of To-day when Science Aids Religion*, by George Holley Gilbert. If one would see the difference between the old and the new, each expressed in the highest form, each reverent and enthusiastic, let him read these two books. For there are evidently two sorts of "men of to-day."

**Can We Believe in Immortality?** By James H. Snowden. New York: Macmillan, 1918. Pp. xiv+227. \$1.25.

In view of the superabundant material on this question, one may be pardoned for wondering what is the special justification for the present volume. The author recognizes the justice of this inquiry, and we think fairly meets it in his Introduction. The problem of a future life, always of fascinating interest, has suddenly become an urgent one for millions. And it has to be answered in terms of present-day thought and life with sympathetic recognition of the new spiritual crisis thrust upon us by the war. Many of the philosophical discussions of the subject in recent years, as by leading psychologists in the Ingersoll Lectures at Harvard, merely radiate the gloom and darkness that seem so attractive on this theme to the professional scholar; while others, more conservative, have lost their convincingness through mere lapse of years. There seems always to be room for fresh discussion of the matter, not for the expert but for the plain reader—for the common people who know what it is to live and suffer, but who care little for the entertainment of psychological speculation.

The present volume is such a study. It cannot lay claim to any special originality or distinction of treatment, but is a worthy and effective presentation of the argument along